

# Youth

The National Monthly For Ukrainian Catholic Youth

1964

Vol. 20, No. 1

Dmytruk, Chrys and  
Leslie May 65  
13916 24 St, ste 26

January, 1



## EXECUTIVE OF ST. JOSAPHAT'S U.C.Y.

Front Row: L to R. — Chrys Dmytruk, Past President; Marie Witryk, Secretary; Nick Danilak, Treasurer; Father Greschuk, Spiritual Director; Len Proskow, President, Iris Berezanski, Spiritual Director; Ted Prokop, Vice-President.

Back Row, L to R — Mike Danko,

Fifth Member; Mary Romanchuk, Cultural Chairman; Donna Ungarian, Sports (Ladies) Ernest Howrish, Sports (Men); Mrs. Leslie Dmytruk, Archivist; Amelia Warawa, Press and Publicity; Ann Shular, Social; Emil Bilyk, Membership.

**Youth . . . The Golden Age of Opportunity**

# YOUTH

## ORGAN OF THE UKRAINIAN CATHOLIC YOUTH (U.C.Y.)

Edited by Press Committee — Subscriptions: \$1.00 per year; 10c per copy

Address all correspondence and cheques to:

### YOUTH MAGAZINE

10967 - 97 Street, Edmonton, Alberta, Canada

Phone GA 4-3071

Authorized as Second Class Mail by the Post Office Department, Ottawa,  
and for payment of postage in cash.

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|                         | Dec. | Jan. |
|-------------------------|------|------|
| Winnipeg Diocese .....  | 301  | 450  |
| Edmonton Diocese .....  | 343  | 382  |
| Saskatoon Diocese ..... | 327  | 304  |
| Toronto Diocese .....   | 181  | 231  |
| U.S.A. ....             | 3    | 3    |
| Australia .....         | 2    | 2    |

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## THE EDITOR'S CHAIR

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### AN IDEAL HOME

A man's supreme achievement and the source of his deepest and most abiding happiness is in building a stable home where peace and love abound. A successful political career or wealth does not contribute to complete happiness if the home is not kept intact.

It is known that the home is the foundation of human society and therefore both parents have an obligation to fulfill their duties as demanded by parenthood. Since the mother is with her children so much we realize that through her love and knowledge the children grow and are molded with ideas and conduct which deepen as they grow into maturity. The following quotation is from the Book of Proverbs: "Train up a child in the way he should go, and when he is old he will not depart from it." The proper training in the precepts of morality and the teachings of religion are very essential and should be taught by all parents. Even if the children go to Catholic schools and are taught by the sisters and priests they need the basic training provided at home. The influences and ideas obtained at home make him responsive or unresponsive

to the ideals proclaimed by Church and school.

A home which is a model for Christians was the home of Jesus, Mary and Joseph of Nazareth. Even though God was God Almighty we can read in the bible: "He was subject to them." Luke 2:51. Here He set an example to youth everywhere. They should realize that they are to be obedient, respectful and follow the guidance of their parents. This family is a constant source of encouragement and example to all parents and children.

In order to build a home where peace and love abide the parents must exclude anger, quarrelsomeness and ill-temper. Why mar the beauty of a home? Home should be a little bit of Heaven upon earth, a refuge from the strife and hardships of the world, where husband and wife can always find sympathy, encouragement and inspiration.

Let us all try to improve our home whether we are parents or the children in it. We can all be more kind, considerate and thoughtful to the other members of the family.

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### PRESS FUND DONATIONS

*A sincere thanks to:*

**Rev. Father Kowelsky  
Rev. Father Greschuk  
of St. Josaphat's Cathedral, Edmonton**

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## SAM SHYLO WRITES

## БОКСІНГ ТУТ, А ТАМ

Було то лест фрайдей у вечер. Сів я си на честерфільді самий. Мері пішла на сусіди, а бойси поїхали на шов. Я вочував боксінг на телвіжен.

Той файт мені сі здавав трохи кризі, трохи фані. Єден хлоп був чорний, а другий білий. Вони так скакали єдин до єдного, як когутики на Джімовій ярді. Єдин єдного лупив по писку. Кужен з них мав рукавиці. Видно жи не хтіли си рук паскудити. Кужних кілька мінут мали вони рест. Єдин сідав у конорі на лефт, а єдин у конорі на райт. Двох хлопів прискакували до єдного, а двох до другого.

Єден хлоп витягав му зуби з писка, а другий хлоп витирав го ручничком. Він був мокрий, якби з-під шаверу виліз. Як го обтер, то го поплескав по плечах, а той другий всадив му знов зуби. Такий самий оперейшен зробили з друим боксером.

Файт зачинавсі знов з кінця. Чорний скакав і білий скакав. Часом сі ймили за барки, тоді рефері їх мусів розчіплювати.

Пізніше знов сідали на свої конорі і мали той самий рест.

Може було тавзенд публіки. Вони сі дивили, кричали, сви-

стали і єден другого також кулаками штуркали...

Мені сі боксінг не подобає, бо то рахувати не є жадний файт. У нас у Краю, як був файт, то був файт. Як Гаврило єдин раз калатнув по голові Пилипа, то Пилип ледви встав. Зубів з писка не тра було витегати, вони самі повискакували. Публіка на такий файт дивиласі за бездурно, без тикетів. Ні з Гаврила ні з Пилипа ніхто пікчури не брав, ані їх на телевіжен не пускав. Часом шандарі забрали їх на штирнадцять днів до цюпи. Гаврила не називали чемпіоном, а кликали го парубій завадіяка.

Між крайомим файтом, і гамериканським є великий диферец. Всьо ці чинчує. Я си так мишлю, жи і гамериканці мусят свій файт счинчувати. Бо знаєте, жи ті чорні не хтят тихо сидіти.

Ту всю бунтацію робит Микита. Він фор шюр є тробел мейкер у цілім світі. Наш Гаврило скоро навчив би Микиту розуму. Він зробив би з ним так, як з Пилипом. І тоді в світі не було би троблів!...

Да цол і гуд бай!

(“Поступ”)

пише о. Їжик

## THAT'S CORNELL, BROTHER!

By C. Popyk, St. John the Baptist, UCY of Ottawa

There is an old Indian fable that is well worth repeating here, complete as it is with sentiment and romance. It has to do with Chief Big Bear and his beautiful daughter, Princess Red Wing. So great was the beauty of Red Wing that many were the rivalries for her hand but none so intense as that which existed between Little Deer and Falling Rock, two outstanding young braves of the tribe.

Little Red Wing loved them both and between them she was unable to make a choice. It was for that reason that she called upon her father to aid in her dilemma. From the depths of his great wisdom Big Bear decreed that the winner should be determined upon the basis of his prowess as a huntsman. Both young braves would fare forth into the forest empty handed, without weapons, each to go his separate way. They were to return upon the eve of the new moon with their game. The brave who brought in evidence of the greatest kill would win the hand of Little Red Wing.

So be it and so it was!

Little Deer chose to travel West, while Falling Rock pursued a trail to the East, both without weapons of any kind. Exitement ran high in the Indian village during their absence and there was much wampum wagered upon the outcome.

Came the eve of the new moon and the entire village was gripped in ex-

pectacy. They waited and waited and sure enough, after a while here came Little Deer staggering in from the forest burdened down with trophies of the hunt. Certainly Falling Rock could not have been more successful than he.

But where was Falling Rock?

When the new moon has ascended far into the heavens and Falling Rock had not yet returned, Little Deer proclaimed himself the winner fair and square, and placed before Big Bear his claim for the hand of the beautiful Red Wing.

But Big Bear would not honor his claim for, after all, Big Bear was at least a little bit partial towards his rival. "No," he grunted mightily, "some evil has befallen Falling Rock. We must find him. Tomorrow we will look."

With the dawning of the new day, the tribe broke camp and started out in search of the missing brave. They searched and they searched and they searched. In fact, they're still looking for him.

That's why it is that when you were driving through the country on your vacation last summer you saw so many signs: "Look Out For Falling Rock!"

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SUBMIT YOUR . . .

SUBSCRIPTIONS NOW!!!

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## ST. BASIL THE GREAT

329 - 379

St. Basil was one of the group of great oriental theologians to whom, under God, we owe our right belief in the Trinity and the Incarnation, and also the chief organizer of ascetic community life in the East. He was born in 329 at Caesarea, the capital of Cappadocia, far up in the interior of Asia Minor. A surprising number of his family are honored as saints; his grandmother St. Macrina the Elder, his father and mother, St. Basil the Elder and St. Emmelia, his brothers St. Gregory of Nyssa and St. Peter of Sebaste, and his sister St. Macrina the Younger. He studied at Constantinople and went on from there to Athens, which was still the great university city of the Greek-speaking world. Here his fellow-student and close friend was another young Cappadocian, St. Gregory Nazianzen, who with the two brothers, Basil and Gregory of Nyssa, makes up the trio of Cappadocian doctors in the church.

When Basil returned to Caesarea he taught rhetoric for some years in the city. Then he retired from the world, inspired by the example of his elder sister Macrina, who with her widowed mother, had already founded her own community of nuns on one of the family estates at Annesi on the river Iris. He travelled through all the monastic centers of the east, Egypt, Syria, Palestine and Mesopotamia, to study the monastic life wherever it was flourishing. Then he returned and founded his own community not far from that of his sister; and the way of life which he worked out for it, on the basis of what he had seen on his tra-

vels, is still that which is followed by the Basilian Fathers. Furthermore it deeply influenced St. Benedict, who knew St. Basil's ascetic writings in a Latin translation by Rufinus, and through him the whole of western monasticism. It was a way of life better balanced and more humane than the most important earlier form of ascetic common life, the Egyptian monasticism (extreme enough, certainly, by modern standards) instead of individual competition in austerities; and an emphasis on work, intellectual (the prayerful study of the Scriptures) and manual (useful labor for the benefit of the monastic community.) St. Basil only lived for five years as a monk in his monastery. But what he did and wrote then was the most immediately and lastingly successful part of his life's work.

In 370 he became archbishop of Caesarea. At that time the Arian heresy, which denied that Christ was God, in the sense of his being of the same substance with the Father was at the height of its influence. The Emperor Valens was an Arian, and was vigorously persecuting the Catholics. St. Basil's primary task as archbishop was the defence of the Catholic faith, which he carried out for the rest of his life with unflinching courage, great intellectual power, and a charity and desire for agreement with his opponents (though not at the price of orthodoxy) unusual among theological controversialists. He so overawed the Perfect of the east, Modestus, and the Emperor Valens himself, that he and his diocese were left

alone, though there was persecution everywhere else. His answer to the Prefect, recorded (perhaps with some embellishments) by St. Gregory Nazianzen, may explain why, and gives an excellent idea of the quality of the man. Modestus had threatened him with confiscation, exile, torture and death. St. Basil said, "Well, in truth, confiscation means nothing to a man who has nothing, unless you covet these wretched rags and a few books; that is all I possess. As to exile, that means nothing to me, for I am unattached to no particular place. That wherein I live is not mine, and I shall feel at home in any place to which I am sent. Or rather, I regard the whole earth as belonging to God, and I consider myself as a stranger wherever I may be. As for torture, how will you apply it? I have not a body capable of bearing it, unless you are thinking of the first blow you give me, for that will be the only one in your power. As for death, this will be a benefit to me, for it will take me the sooner to the God for whom I live . . ." The Prefect said that nobody had ever spoken to him like that. St. Basil replied, "Perhaps that is because you have never had to deal with a bishop."

Besides defending the Catholic faith against heresies, St. Basil was a model diocesan bishop. He visited every part of his diocese continually, he organized a great hospital for the sick and poor, and like all ancient bishops he preached very frequently; some of his courses of sermons, which are major theological works, have been preserved. Heresy was by no means his only trouble. There was every sort of division among the Catholics of the east and very considerable misunderstandings between east and west. St. Basil's life as a bishop, in fact, was lived in the midst of the sort of miser-

able muddles so common in the history of the church, when everybody is more or less in the wrong, no one trusts anybody else, and Christian charity is very little in evidence. His own charity never failed, and he worked unceasingly for peace and unity. But he was misunderstood and misrepresented; all his efforts to unite the Catholics seemed to go wrong. He did live to see the death of Valens, which meant the end of the Arian persecution: but he died very soon after, worn out, at the age of only forty-nine, on January 1st (the date on which the eastern churches keep his chief feast) 379.

—From: *The Saints*

Edited by John Coulson

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"Call me a taxi," said the fat man.  
 "Okay," said the doorman, "You're a taxi but you look more like a truck to me."

\* \* \*

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## **BOYS' CLOSED RETREAT**

**on March 6, 7, 8**

**at St. Albert, Alberta**

**Contact:**

***John Kowalchuk***

***GL 5-4378***

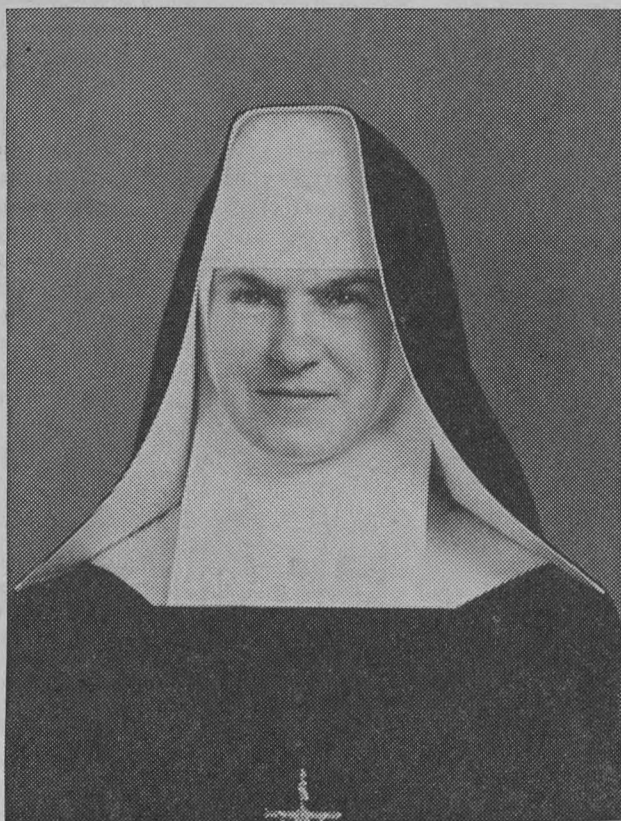
***Len Proskow***

***GL 5-1253***

***Metro Bidyk***

***GE 9-4156***

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**ORDER**

**OF ST.**

**BASIL**

**THE**

**GREAT**

The Order of St. Basil the Great is the oldest order, but probably the least known among the religious orders of the Catholic Church. The order was founded in the fourth century by St. Basil the Great, Archbishop of Caesaria, Cappadocia, in Asia Minor. St. Basil wrote the Holy Rules, which to the present day are widely known in the ascetic life.

The Monastic life according to St. Basil has only one purpose: to love others above all things by striving for personal sanctification and by leading others unto the love of God by one's good deeds and examples. Thus, St. Basil was one of the first to found hos-

pitals and houses for the poor.

The Order was established in Europe, in Ukraine, together with Christianity and received a hearty welcome by the Ukrainians during the reign of King Vladimir. From Europe it was brought to America.

The American foundation of the Order owes its establishment to a little band of three Nuns who came to Philadelphia from Eastern Galicia on the 28th of November, 1911, upon the request of His Excellency, the Most Rev. Soter Ortynsky, OSBM the first Catholic Bishop for the Ukrainians of the Byzantine Rite in the United States.

In spite of hardships the pioneer

Nuns continued with their missionary labor and increased their community. In 1926 the Sisters transferred their Motherhouse and Novitiate from Philadelphia to a farm house situated in Montgomery County, Fox Chase Manor, Penna. Here the first Motherhouse and Novitiate were opened along with their first orphanage and school. A few years later a printing house opened for the edition of a religious Ukrainian monthly, the "Missionary."

The Order in the United States at present is divided into two Provinces numbering over 300 members. The Nuns are in charge of 38 Parochial schools, 2 Academies for girls, a Junior College, 3 Orphanages and a Printing House.

The Sister of St. Basil the Great may dedicate her life to the education of youth on the elementary, secondary, or college level; to care for orphans; she may specialize in the useful and fine arts; embroidery work and sewing of Liturgical Vestments for the churches of the diocese; to work in the printery; library work, music, or art.

On May 26, 1951, the Order was elevated to a Papal Institution and it was granted the privilege of becoming both an active and contemplative Order. A new Cloistered Monastery is erected in Astoria, Long Island, New York. The Order has the privilege of reciting the Divine Office and retaining the right to pronounce Solemn Vows.

The chief requisites for admission to the Order are:

- good health, intelligence, and a pliant will
- the spirit of sacrifice, obedience and a right and earnest desire to work for her own sanctification as well as for the salvation of souls.
- High School complete - or the Sisters conduct a Juniorate where teenage girls complete High School.

**HABIT:** The habit, veil, scapular, and cincture are black, a wimple and band of white linen, a rosary, and a crucifix complete the vesture of the Professed Sister.

For further information please write to:

Rev. Mother M. Euphrosyne, OSBM.  
710 Fox Chase Road,  
Philadelphia, Pa. 19111.

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## EDMONTON DIOCESE

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### Retreat Attended by Borschiw UCY, Alta.

During a meeting held on Sunday, November 4, a new executive was elected which was as follows:

President, Joe Osadchuk; Vice-president, James Romaniuk; Secretary, Theresa Klymochko; Treasurer, Joe Bilyk; Fifth Member, John Kubin; Auditors, Bernie Stewart, John Kubin; Press Chairman, Alfred Klymochko; Spiritual Director, Rev. Father E. Bilyk.

About 60 U.C.Y. members from Borschiw and Mundare attended an open retreat on December 6, 7 and 8. The retreat was conducted by Rev. Father Paschak and concluded with a communion breakfast.

Plans for carolling were made.

—Alfred Klymochko,  
Press Chairman

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**Change of address . . .**  
**Edmonton Diocese**  
**Executive**  
**10825 - 97 Street**  
**Edmonton, Alta.**



## U.C.Y. Members Attend Christmas Supper

An outstanding number of approximately 300 Ukrainian Catholic young people attended on Thursday, January 9th an event which was held at the new St. George's Parish Hall sponsored by the Provincial U. C. W. L. and the three Saskatoon Parishes of the U.C.W.L. The supper sponsored free and was catered by the U.C.W.L. of St. Peter & Paul.

In attendance were special guests:

His Excellency Bishop Roborecki; Fr. Iwaszko (St. George's); Father Korba (Sts. Peter and Paul); Father Luzney (Sheptytsky Institute); Father Denischuk (Sts. Peter and Paul); Fr. Kostiuik (St. Basil's, Regina); Father Lushouy; Mrs. Peter Worobetz, was master of ceremonies.

A program followed the supper consisting of 1. Bishop Roborecki gave an inspiring talk on Ukrainian traditions



of food prior to the supper, also a few words on World Peace, and news of the ecumenical council; 2. Guest speaker Walter Podiluk delivered his speech on peace. His interesting words were enjoyed by everyone; 3. A number of Ukrainian carols were sung by the large group; Sincere thanks were expressed by Walter Woitas, the Diocesan President of the U.C.Y. to the ladies on serving the supper and having such a good attendance; 5. Following the delicious supper, a group photo was taken; 6. Dance entertained

the Youth for the remains of the evening chaperoned by Bd. and Mrs. Walter Romanko, Mr. and Mrs. Bob Bodnarchuk, Mr. and Mr. Andy Dziadyk.

On behalf of the youth of Saskatoon, I would like to give special thanks to Mrs. Baron, Diocesan President, and all the U.C.W.L. who made this second event possible. I am certain everyone had an enjoyable time, and will be looking forward to the one next year.

—Walter Woitas,  
Provincial President.

## VARIOUS ACTIVITIES HELD AT HAMILTON, ONT.

The U.C.Y. Convention was held in Hamilton on November 9 and 10. On Saturday, November 9, a semi-formal dance was held in the Holy Ghost Parish Hall, which was called Harvest Moon. A Communion Breakfast was held on Sunday, November 10 and was followed by a workshop which also took place in the parish hall. To complete the week-end a dance was held on Sunday.

### Workshop

The workshop was opened by Father Dzurman leading in prayer. Sixty people were present to take part in the workshop. The guests were Father Yakymyshyn O.S.B.M. and Father M. Berko, and Father Hrabec, O.S.B.M. (Diocesan Director of U.C.Y.)

Father Yakymyshyn spoke on projects for the spiritual Committee. He said the prime obligation is to accept the duties of the committee and be active and eager to help the executive. They should make research and prepare a program of activities in the spiritual field.

### Projects Mentioned for Spiritual Committees

- 1) When a new candidate wishes to join the club, a ceremony should take place. The new member should be requested to take a pledge that is prepared by the Spiritual Committee.
- 2) Corporate communions should be held more frequent. A study on how they should be run should be made. This includes planning for a guest speaker, arranging for spiritual lectures, and being a helper to the executive.
- 3) Lectures should be more frequent.

4) Retreats should be arranged during Lent. Study a way of advertising and choose a specific place for the Retreat to be held.

5) Hold discussions on spiritual topics. Ask a member of the club to prepare a speech to be given at the U.C.Y. meeting. This will interest the U.C.Y. in Catholic literature and promote Catholic reading.

6) Prepare a question box that will be opened at every meeting and questions will be discussed.

7) Form a police group. Their duty is to look after the attendance in Mass and give a report to their Pastor about the youth members.

8) A Vocation Day could be held every so often so that the members will have greater knowledge about different professions.

9) A campaign for decency could be formed. This campaign would plan to have a fashion show to promote good costumes for anyone.

10) Plan a spiritual bouquet. (a subscription of prayers for the deceased.)

### Discussion Groups

Father Dzurman divided the group into four discussion groups.

1st group. They discussed the campaign for decency. It was agreed that there was a lot of indecency at dances, etc. This could be discouraged by insisting on chaperones, prohibiting alcoholic beverages and making sure of having sufficient lighting.

2nd group. Catholic Youth Magazines.

All the articles are on the West; therefore, we should send information to the publisher to put in the magazine.

3rd group. They discussed Retreats.  
4th group. They agreed that Communion Breakfast should be open to other clubs as well as their own.

### Summary

- 1) Don't leave it only to the Spiritual Committee.
- 2) Send articles to the "Youth" magazine and make a subscription to different Catholic magazines.
- 3) Keep a library for the youth.

### Bringing New Members Into The U. C.Y. Club

Father Berko spoke on how to bring new members into your club. Everyone should be considered. Those who are seeking members must know what the organization stands for and know what it means.

Membership Drives should be organized. Any Ukrainian youth who is a Christian must be considered. This drive must be systematic.

- 1) Take a census of youth in your parish.
- 2) Find out if he would make a good member.
  - a) List the current members.
  - b) List the youth that are eligible.
  - c) List those who could become members who were never members before.

Contact all these people, especially group "B". They are the most promising.

### METHODS:

- 1) Talk to the person on a personal basis. You could visit their home, or meet the person somewhere. Make this person feel important.
  - 2) Contact them by mail. Organize a phoning committee.
  - 3) Distribute circulars after Masses or make up invitations. Keep in contact with the present members.
- Form a welcoming Committee; pre-

pare initiation for the new members; make a list of pre-teenagers for future use; present the advantages of the U.C.Y.O., (1) Spiritual (2) Social (3) Cultural (4) Intellectual; work hand in hand with your Pastor. Make the meetings short and interesting.

Father Dzurman divided the group into four discussion groups.

### Summary

The membership committee is everyone's concern.

- 1) Everyone must have a job.
- 2) Keep common interests among the members.
- 3) Know the aims of your club.
- 4) Co-operate with your parish pastor.

The prayer was said and the workshop was adjourned.

Visitors at the Convention; Niagara Falls 6, Welland 6, Brantford 2, Woodstock 1, Ottawa 1, Toronto 20. Total 36

Submitted by

Holy Ghost U.C.Y. of Hamilton  
ONTARIO.

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## *To Manitoba Readers:*

**Sorry we have no news  
from your Diocese!**

## *Press Chairmen:*

**Let us hear of your Dio-  
cesan and Local Activities.**

---

Coroner: "And what were your husband's last words?"

Widow: "He said: 'I don't see how they can make any profit on this stuff at a dollar a bottle.'"

\* \* \*

## SHALL I BECOME A REDEMPTORIST?

By Father Michael Schudlo, S.Ss.R.

### WHAT IS A VOCATION ?

By vocation we mean a call from God to some particular state of life, in which the Lord wants to be served and honored by that particular person. It may be the married or the single life, the bachelorhood or spinsterhood. It may be the priesthood or the religious life in some Order or Congregation. Each state has its specific duties and obligations, requiring special and constant assistance from on high. Divine Grace awaits us in the sphere to which we are called by God.

Since the purpose of this article is to invite Young American or Canadian-born Ukrainian Men to become REDEMPTORISTS of the Byzantine Rite, we shall confine our remarks to the Redemptorist Congregation.

### WHAT IS THE CONGREGATION OF THE MOST HOLY REDEEMER?

The Redemptorist Congregation is an Institute which unites Priests and Brothers to live together, and to strive earnestly to imitate the virtues and examples of Jesus Christ. Moreover, they devote themselves to the preaching of God's word to the poor and most abandoned souls. A Redemptorist is called by God to become a saint by imitating the virtues of the Most Holy Redeemer. He must also help other people to know God, to serve Him, to keep His law and thus to become saints, too.

Can there ever be a greater ideal in man's life? What a sublime calling! To become a saint and to help others to attain holiness . . . A young

man needs courage to forsake the right to become a father of a family and to found a home of his own. Men are by nature home builders who wish to prolong their lives in their children.

When a young man foregoes the right of fatherhood by entering a monastery, he is making a great sacrifice for God's sake. But in return the Good Lord gives him the honor to become a father of souls. As an earthly father gives life to his children, so a priest gives Christ to the souls. **My dear children**, says St. Paul, **with whom I am in labor again until Christ is formed in you!** (Gal. 2, 19). In heaven grateful souls will respect and love the missionary more than children may love their earthly father. St. Theresa appeared to a Sister and said: "My confessor and I are in heaven. I love him for the spiritual guidance which I received from him while I was living on earth."

By renouncing a home of his own, a Redemptorist becomes the preserver of other homes which are held together by his advices, blessings, prayers, missions and encouragements. Even without realizing it, a good Redemptorist is the spiritual father of countless human souls which he leads to God by his prayers, mortifications, sacrifices and preaching. Through his vocation they return to the grace of God and attain eternal bliss of the heavenly kingdom. There will come a happy moment in the life of a good Redemptorist when he first enters heaven. All those souls whom he sent to paradise will come to greet him, thank him for their eternal

salvation and call him, with a new and spiritual significance, **father**. They will be grateful to him for what he had done for their souls, for without him, perhaps, they would never have reached the Kingdom of God.

### WHAT IS RELIGIOUS ?

A Religious is a Priest or Brother who has made a profession of religious vows in a monastery. What the holy King David once said of himself may well be repeated by every religious who, by his vows has chosen the Lord for his inheritance: **The Lord is the portion of my inheritance . . . and my inheritance pleases me exceedingly.** (Ps. 15, 5-6). What can be sweeter in this world than to love God with one's whole heart and to belong to Him unreservedly, body and soul, in time and eternity? Did you ever notice that certain people, are always happy and content in spite of their sufferings and difficulties while others are never at rest and are always gloomy, although they possess everything that the world can offer to its servants? How can you explain it? Here is Our Lord's explanation of the secret: **My yoke is easy, and my burden is light.** (Mat. II, 30). Christ knows how to satisfy generous hearts that have renounced everything in order to embrace His cross and follow in His footsteps. **Everyone who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundredfold (of spiritual goods and happiness in this life) and shall possess life everlasting in the next.** (Mat. 19, 29).

All religious greatly esteem their sublime vocation. Some worldly friends asked St. Egidius whether it is good for a young man to become a religious. The Saint replied: "Tell me, my friend, is it possible for a poor

man to know about a hidden treasure and not try to dig it out of the ground?" St. Alphonsus de Liguori, founder of the Redemptorist Congregation and the greatest moralist of the Catholic Church, frequently exhorted his followers to appreciate and to love their sublime vocation. In a letter of August 8, 1754, he stresses the importance of religious vocation: "I beg you to esteem the grace of vocation as it deserves to be esteemed. After creation and redemption it is the greatest benefit that God can bestow on us. Let each other thank God for this grace every day and tremble lest he lose it." Furthermore the great Doctor of the Catholic Church explains why the religious vocation is the greatest grace after that of creation and redemption. "Here (in the religious life) you can certainly save and sanctify your soul, because the thought of the last things is ever before you. Here death loses its terrors and becomes sweet and desirable. Here again, your heart enjoys that peace which the world cannot give, the peace of a good conscience, a **peace that surpasses all understanding** (Phil. 4, 7). Here you become God's favorite, and dwell, in the Lord's house under the same roof with the King of heaven and earth. Here you become the favorite of God's Holy Mother, for you learn to know and love her sincerely." St. Theresa of Avila did not hesitate to affirm that God bestows more graces and consolations upon a religious in a week, than in a year upon a soul that lives in the world.

### WHAT IS MEANT BY THE RELIGIOUS VOWS ?

A vow is a formal and deliberate promise made to God to do something that is pleasing to Him. Hence a vow does not consist in a mere resolution within one's mind to say some pray-

ers, to give some alms, to perform some acts of mortification for a certain number of days, or to have the Divine Liturgy offered in honor of a Saint, or for the eternal repose of a friend. A vow **consists in a promise made to God** to perform something pleasing to God. A simple promise does not usually bind a person under pain of sin, while a vow does. What does a Redemptorist promise God in making his religious vows on the day of his profession? He promises to imitate the life and virtues of Our Most Holy Redeemer and work for the salvation of the most abandoned souls. What could be more pleasing to God?

If you, my Dear Friend, feel that you are fit for the Redemptorist Congregation of the Eastern Rite, do not delay too long to enroll into its ranks. Procrastination is the principal thief of many religious vocations, because the clamor of the world easily stifles the soft whispers of the Holy Ghost. St. Jerome wrote to his pupil Paulinus:

"Hasten, I pray thee, and cut rather than loosen the rope that holds the boat to the sure." The new Canon Law for the Religious of the Eastern Rite says that a young man must become a Religious in his own Rite. (Can. 74, 2, 6.) It would be unlawful for an Eastern Catholic to enter a religious Order or Congregation of the Latin Rite and viceversa without a special dispensation from the Holy See of Rome.

If you intend to be a Redemptorist, apply for admission at once. When you are received by the superiors of the Congregation it is a sign that God wants you in His army under the banner of the Redemptorist Congregation.

When a man enters the Congregation of the Most Holy Redeemer, he remains a postulant for a certain period of time. After this period he is admitted to the noviciate which lasts one year. Following the noviciate the young man takes his temporal vows for three years. When this period expires, he makes his perpetual profession, that is, he takes four vows for life.

What vows does each Redemptorist take whereby he becomes a member of the Congregation for life? OBE-  
DIENCE, CHASTITY, AND POVERTY.

In taking the perpetual vows each Redemptorist, Priest or Brother adds a fourth vow and oath: "Moreover I vow and swear to persevere in the Congregation until death." Through this vow and oath he binds himself to Christ and the Congregation of the Most Holy Redeemer for life. He swears to serve in the Army of Christ under the Redemptorist banner all his life until his last breath.

The vow and oath of perseverance strengthen the stability of the Congregation and constitute a bulwark against temptation of betrayal on the part of the members of the Congregation.

Write today for admission or additional information:

Rev. Father Master,  
Ukrainian Catholic Mission,  
Catherine Street,  
Yorkton, Saskatchewan,  
Canada.

## THE CREATIVE MISSION OF YOUTH

Fairly do I believe may it be charged to the organized instrumentalities of formal education that they have neglected the creative side of life. There has been too much standardization of terms of the merely bookish, too general a readiness to take it for granted that there is some magic in the power to read and write. Experiences that young people should have at first hand they get vicariously from books. They listen to music, when they ought to be producing it. They look at pictures, instead of drawing them. They watch games, instead of playing them. They watch other people act, on the stage and the screen, when they ought to be actors themselves. They are even passive with regard to their religion, though the Apostle emphasizes the fact that it is not simple by listening to the Truth, or reading about the Truth, but by "doing the Truth in charity, we may in all things grow in him who is the head, even Christ."

During His earthly life, the Son of God worked as a carpenter — a fact which is not without its significance. In the making of things with His human Hands, He was expressing the creative power of His Divinity. Down through the ages it is work and study and prayer that have gone hand in hand unto the making of the Saints. The handicrafts, not merely from a prevocational point of view, but as a means of satisfying an essential need of human nature, should be part and parcel of the education of all youth. They offer a means of escape from boredom, a weapon to be used against standardization, a blessed capacity

for showing forth the fact that we are made according to the image and likeness of God, our Creator.

Then there is music. Opportunities young people have today as never before to become acquainted with the best and finest that musical genius has produced. As a result, there is bound to be a general raising of taste and appreciation in this field, for, as a great musician has said, popular music is familiar music. According as the classics become familiar, they will become more and more popular. However, the real joy that music offers is born, not just of listening, but of playing and singing. Again, the schools and means of education have been at fault. The methods and devices they have used for teaching music too frequently have been of a kind to discourage children and youth. Music teachers have seemed bent on producing virtuosos, failing which they have lost interest in their pupils. Happily, a wiser point of view is now beginning to prevail. We are making less of a mystery of instrumental and vocal music, and discovering ways and mean of making the production of music the heritage, not of the chosen few, but of the many.

The eagerness with which young people welcome the opportunity to take part in plays and dramatic presentations reveals that here is an outlet for creative energy that should be utilized much more universally than is at present the case. Nor should such opportunities be circumscribed and confined to small groups here and there, whose principal aim is refining theatrical art. In the crowded sections of

any large city, halls and auditoriums are available. Perhaps they have not been used for many years. Here and there one discovers an old theater, long since abandoned, moldering in darkness and dust. Why could not the young men and the young women of the neighborhood be brought together and introduced to the joy of producing plays? Some would be given roles to play, others could be interested in the physical phases of the production, in the painting of scenery, the arrangement of the lighting, the renovation of the auditorium. In others there might be discovered a talent for dramatic composition. It will be many a year before the ideal of slum clearance will even begin to be realized. Mayhap amateur theatricals will prove one way of clearing the atmosphere of the slums out of the minds and hearts of the children of slum dwellers.

The point I am trying to make is that everything possible should be done by the home, by the school, and by the Church, to develop to the utmost the creative resources that abide in the soul of youth. A civilization that fails to conserve them is fated for destruction. There is in human nature, thanks to the fact that it is made to the image and likeness of its Creator, a capacity for a holy newness. This capacity is at its greatest when life is young. All round about us there are new worlds to conquer, new regions of truth and goodness and beauty to be explored. The work of creation is still going forward, and it is society's obligation to help young people in every possible way to become instruments at the disposal of Divine Omnipotence.

"Send forth thy Spirit, that they may be created, and thou shalt renew the face of the earth." We are dependent upon the youth of the land, vitally dependent upon them, to keep our nation alive, to insure its development and its growth. However, let us not delude ourselves. Life they will not bring us, but death, if everything they are and everything they do does not begin and end in God. Youth is bound for disillusionment, youth is bound for despair, youth must disappoint the hopes of society, unless it has learned how to say, and say with complete conviction, "I believe in God, the Father Almighty, Creator of heaven and earth."

Submitted by Toronto Diocese.

From: "The Mission of Youth in Contemporary Society" by George Johnson.

#### A Bit of Humor

What's the fastest way to disperse a crowd? "Pass the hat."

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***What can spiritual commitments do?***

***How to interest new members into the UCY!***

**Turn to page 10 and 11 for some good suggestions**

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# HISTORICAL REMINDERS

By A. Zakarychuk

—We conduct our calculation of time according to the Gregorian calendar, which now is 1964 years old. Besides this there are six other national calendars as follows: Islamic calendar is now 1340 years old; Roman — 2700; Chinese — 4600; Hebrew — 5722; Egyptian — 6198 and Ukrainian — 7470. The Ukrainian calendar, therefore, is the oldest one on record.

—The Latin or Roman alphabet was developed in the city of Byblos, present Lebanon, but we do not know its author, nor the date of its development. The Ukrainian alphabet was developed in the city of Korsun, (Chersonesus), present Crimea, by a Ukrainian scholar, during the first half of the 9th century.

—The university of Bologna, Italy, granted the first degree of doctor of laws in the 12th century. The first degree of doctor philosophy in Ukraine was granted in the city of Korsun and the recipient was Constantine, later known as St. Cyril.

—The English Magna Carta was signed by King John in Runnymede in 1215, while the Ukrainian Ruska Pravda, which is a similar document, was proclaimed and introduced by King Yaroslav the Wise in the city of Novhorod in 1016.

—The first written document in France appeared in the year 842. It was written in Latin alphabet and language. The first written document in Ukrainian is noted in 836. This document, a book containing liturgy for church services, was written in the newly developed Ukrainian alphabet and language.

—The King James Bible was printed in England in 1611, while the first Ukrainian bible was published in the Ac-

ademy of Ostroh in 1581.

—The first Ukrainian Grammar was published in 1618.

Submitted by  
Toronto Diocese

**Would the baptism of a Ukrainian Catholic child by a Latin rite priest automatically change the child's rite?**

No. Even if the child was baptised by a Latin rite pope it would still remain a member of the Ukrainian Catholic rite.

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**What about confirmation of Ukrainian Catholic children?**

Ukrainian Catholic children are confirmed at the time of baptism by the ministering priest. The right to administer the sacrament of confirmation is a privilege given to Ukrainian Catholic priests and it is one which is usually reserved for bishops in the Latin rite. It would be a waste of the sacrament to attempt to administer it again.

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**Are the Ukrainian Catholics under the jurisdiction of the Latin rite bishops?**

No, unless they are living in an area where they do not have their own Ukrainian bishop. The Ukrainian Catholic is bound to the authority of his own bishop and no other.

—From: The Largest Eastern Rite  
in the Catholic Church

By Fr. J. Skwarok, O.S.B.M.

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## DIFFERENCES IN RITE

**What are the main differences between the Latin rite and Ukrainian rite ?**

The main differences are found in the use of different languages in the liturgical services, the use of different vestments, in the structure of the Mass, in the customs and ceremonies, and in church architecture.

**Are there differences in vestments ?**

Yes. Both bishops and priests wear vestments which differ from those worn in the Latin rite.

The mitre of the Ukrainian bishop is a crown. His staff is headed with two intertwined serpents. The bishop also wears a saccos (a garment originally worn by byzantine kings), the diamond shaped nabadrynyk, and an omophorion, comparable to a pallium, but larger and usually made of gold brocade.

The Ukrainian priest wears a cape-like chasuble. His stole is wider and much longer and ends are sewn together. The stikharion (alb) may be of white, gold, blue, etc. He wears two maniples.

**What is the style of Ukrainian churches ?**

Ukrainian churches use the byzantine style of architecture. One of its distinguishing features is the frequent use of domes or cupolas.

Although most Ukrainian churches being built today have adapted the modern byzantine style of architecture, the old wooden churches, some of which are still in use, are an interesting study.

**How is Holy Communion distributed ?**

The Ukrainian rite uses leavened bread and not unleavened as in the Latin rite. The priest's host is a large square bearing a cross along the lines

of which the fracture takes place after the consecration. The particles used for distribution amongst the faithful are smaller squares or cubes.

Ukrainian Catholics receive Holy Communion under both species of wine and bread. After the consecration the smaller particles are immersed in the consecrated wine in the chalice and a gold spoon is used to distribute these particles now imbedded with the consecrated wine. When the faithful receive, they do not need to touch the spoon either with tongue or lips.

**Is the Ukrainian Mass longer than the Latin rite Mass ?**

Yes, but not too much longer. Low Mass is said in approximately thirty minutes. High mass, including the sermon, usually takes about an hour and a half or less.

Ordination ceremonies, consecrations of bishops, and pontifical Masses are relatively longer in both rites.

**What masses are said in the Ukrainian rite ?**

The three forms are: the Liturgy of St. John Chrysostom which is said on most days of the ecclesiastical year; the Liturgy of St. Basil the Great which is somewhat longer and is said ten times a year; and the Liturgy of the Presanctified Offerings which is said on certain days of the Great Lent and which does not have the eucharistic consecration, for the Holy Offerings used in this liturgy are consecrated at an earlier liturgy. In reality the Liturgy of the Presanctified Offerings becomes a rite for the distribution of Holy Communion preceded by Vespers.

From: *The Largest Eastern Rite in the Catholic Church.*

By Father J. Skwarok., O.S.B.M.